[280] [One necklace not mentioned earlier] is made with the seeds of a Cyperacea (tanieikerê) which the Suya of the Xingu River also use. . . . .

Oradaikrusê is a beautiful bracelet made with the tail rings of the giant armadillo (Dasypus gigas). It looks like ivory. Other bracelets are made from the nuts of the babassu and pindova (Orbignya speciosa) palms.

[Fig. 65]

Bands for the upper arm are made of cotton and fastened similarly to those of the Paressi.

The jalaçu is a simple fiber cape, widely used, which fastens to the neck and hangs down the back. There is also a black feather cape in the collection.

[281] The stem of the unetizú (nose plume) is made of thin bamboo or the stalk of a tough grass (Andropogon).

. . . . . The helmets of puma or jaguar hide are used in that region only by the Nambicuara and by the Cayabi of the Paratininga.

[Fig. 66]

Max Schmidt broadly classified Brazilian Indian plaiting into Palmblattflechterei (palm-leaf plaiting) and Doppelfadengeflechte (double-strand plaiting). But he also admitted the existence of a third type, where two elements running in different directions are crossed by a third. This type occurs frequently on the Xingu River . . . and is found in Nambicuara baskets (atiçú).

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[283] As plaiting material the Nambicuara use titara liana and sometimes bamboo.

. . . . . Nambicuara fans, made with bacaba leaves, . . . are of pentagonal shape . . . .

A kind of nose flute made of gourd discs (hair-tsaçú) seems to have been borrowed from the Paressi.

[Fig. 67]

The double flutes were borrowed from the Tapajos tribes (Mundurucu, Maue, etc.). [See fig. . . . (70, p.]